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The Bombay Guardian.

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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Bombay has a monthly called the St. John's Parish Magazine. Perhaps we should use the past tense, as the November number has the following announcement: "The Chaplain regrets very much that pressure of work, among other reasons, will prevent the continuance of the St. John's Parish Magazine, after the present year." In the same number, after noticing the Bishop of Bombay's visit to Lanowlee, and the confirmations that took place there, the editor proceeds as follows:

"The Church-people at Lanowlee have been much troubled by Methodists who have been telling them, as the people report it, that they could not be saved unless they joined that sect. One Churchman there, a most excellent and intelligent man, asked his assailants, if that were so, how were people saved before Methodism was invented, which was only a few years ago; whereas, he said, 'My Church has lasted from the beginning of the world.' It will be a capital thing for the Church when all Churchmen take pains to understand and appreciate her doctrine as this good man did. They will not then be struck dumb by any absurd statement against the Church which a Dissenter chooses to make, as some of us are too apt to be now."

According to the above account, the Methodists and extreme High-Churchmen appear to have changed places. It has unsually been the latter who have asserted the absolute necessity of joining "the Church" in order to obtain part in the grace of the Lord Jesus Christ, in the dispensation of which the priest have an inviolable monopoly. But lo! the scenes are shifted and it is now the poor Methodist who take up the tone of the sole-favoured while Churchmen for the most part are struck dumb. The fashion is interesting because of its novelty. Here it appears that there is at Lanowlee a Churchman of sufficient intelligence to withstand the autocratic assumptions of the Methodists, the leaders of the Church have evidently a great deal of comfort in this excellent and intelligent man and are glad to submit for the encouragement of others similarly imperilled, a statement of the tactics by means of which he escaped out of the hands of these Philistine Methodists. His method was very simple; he simply asked his assailants how people were saved before Methodism was invented, a few years ago, adding, My Church has lasted from the beginning of the world. Of course he came off with flying colours. And now let all good members of the Church of England take note of the aspiration breathed forth: "It will be a capital thing for the Church when all Churchmen take pains to understand her doctrine as this good man did." This certainly gives us a rather disheartening view of the condition of the members of the Church of England. Is it really come to this? Has the Church left her sons and daughters so absolutely without instruction that one who can say what the intelligent gentleman of Lanowlee can, becomes the ideal Churchman like whom would that all were! One would think from the language used above that the Methodists had invented some new way of getting men saved and had got a patent for it and were insisting upon it as the only genuine article. We happen to be acquainted with the Methodists in Lanowlee, and can confidently testify, that they know of no way of salvation but by faith in Jesus Christ crucified for the sins of men and raised again for their justification. They knew by experience that it is quite possible for a man to bear the name of Christian and attend religious services without being really "in Christ;" they know in fact that the great majority of persons called Christians have not, by consecration and faith, entered into a personal realization of the all-sufficient grace of Christ; and they endeavour as they have opportunity to get men to put this saving trust in Christ, and obtain the witness of the Spirit that they are born of God.

—The most notable thing about the Viceregal Proclamation at Delhi, January 1st, is that there was nothing of the nature of a prayer, no invocation of the blessing of God, no recognition of the Sovereignty of Him by whom kings reign and princes decree justice. Delhi has often been the scene of imperial inaugurations, but never before we suppose was there a studied omission of any recognition of the Most High. This was not in accordance with the wish of Her Majesty, who is ever most careful to express her sense of dependence upon the Lord of all. It could not have been through deference to the feelings of the people of this country, for nothing is more contrary to their ideas of propriety than that any great work should be undertaken without an express reference to God. If indeed it was through deference to a supposed want of sympathy on the part of the Native Princes, it was a serious error. Can they grudge the Empress of India a religion? Would they deny to her what she so cordially concedes to them, the liberty of worshipping God according to conviction? We incline to think that the omission was due to the personal feeling of the Viceroy on the subject. We remember the needless disregard of the Sabbath evinced immediately on landing in this country, by taking the train on Sunday morning.

—A correspondent at home sends a letter received from a patient in a workhouse hospital, to whom the word of God had been blest. He says:

"This cancer is working into my brain and will drive reason from its throne and destroy the power of knowledge altogether. Not my will but Thine be done, O Lord. Let me live what little time I have on earth closer to Him, feeling His hand to guide me and looking for His light in my path. You three ladies that have attended here in this workhouse ever sence I have been here, and that is nearly two years, I hardly know how to thank you for your kindness to me. Miss D. was the first to set me thinking of my future state by lending me some good books she had. I think Gen. Havelock was one of them. My eyes were blinded then. I could not see then the Gospel's truth. I can now. That dark veil has been torn from me, though by a sharp rough touch. Mrs. V. was the second one to stand my friend; and now you are the third. By the help of God's Holy Spirit I hope to see you all in heaven."

—There was a Watchnight Service last Sunday evening at Falkland Road Hall and one at Dean Lane Hall, commencing at 10 P.M. The Rev. Mr. Row conducted the former; the Rev. Mr. Robbins the latter. At F. R. Hall about 325 were present, and two persons stood up as subjects of prayer. There was a Watchnight Service at the Methodist Church, Poona, commencing at 8-30 with the Lord's Supper, followed by an address from Dr. Fraser; 9-45 a Service of Song; at 10-15, Bible Reading; at 11 Prayer-meeting; at 11-30 Pastor's address; at 11-50 silent meditation and self-examination; at 11-55 silent Prayer, kneeling, till the midnight passed; then the Watchnight Hymn and the benediction. Two sought the Lord.

—A correspondent refers to this remark recently made by us: "The sin that separates us from God separates us from life; and sinners are as dead now as they ever will be, only they are destined to become far better aware of it;" and wonders where we find any Scriptural sanction for it. Well, all those passages that speak of men as dead in sin. They that are dead in trespasses and sins, are absolutely without power to deliver themselves from the thraldom in which they are held, and nothing less than the exceeding greatness of the power which raised Christ from the dead can raise the sinner from his spiritual death. (Ephes. i. 17—ii. 5.) There is happily a dispensation of grace, and there is hope for the sinner while he is in this world; but unless he embraces the Gospel, he remains what he has all along been, dead in sin, without spiritual life, without God. He is not half dead, nor three-quarters dead, but really and wholly dead. Except ye eat the flesh of the Son of Man and drink his blood, there is no life in you, said Jesus to the Jews.

—We are very glad to get the following from the Rev. J. M. Thoburn, D. D., dated Calcutta, Jan. 1st. We congratulate the Methodists of that city, on the wonderful success that has attended them:

Our church was dedicated yesterday. It was too small to hold the crowd, and very many were obliged to go away. The Lord was with us. Twenty persons rose for prayers. Subscriptions were asked at the services during the day, and also at the farewell meeting held in the old chapel on Thursday evening, and *thirty-six thousand rupees* obtained in subscriptions and donations. Truly the Lord has put his seal upon our undertaking, and we may well hope for more signal marks of His favor in the days to come. The church proves admirably adapted to its purposes, having good acoustic qualities, and enabling every one in the building to see the preacher. It is sixty feet wide, without a supporting pillar, ninety feet long on the floor, and one hundred and two feet long in the gallery, a part of the floor being cut off by the vestibule. The gallery extends along both sides and one end of the building. It was estimated that fifteen hundred persons were within the building, while the doors were crowded with persons standing. I need hardly say that our people are full of joy and full of hope.

— A correspondent says:

"We have been much struck by the predominance of Crosses on Christmas Cards from England, used by Evangelical Christians. It has struck us that people do not consider, nor bring their children up to remember, that the "Cross" was a civil instrument of torture and death used by the Romans, and so far from honoring the Christian profession by using it, they are led away from the true object of worship and adoration, even our blessed Saviour, who shed His blood to redeem us from Sin and Death."

—A temperance Boarding-house for seamen, under the care of those who take an interest in this class and will give them that kind of protection and help that they really need in a foreign port, is a great desideratum in Bombay, and we hope the day is not distant when such a Home may be provided. We are much interested in the accounts given in Home papers of a very successful work that has been carried on in Liverpool for the benefit of working men generally. We refer to the establishment of what an called "Cocoa Houses." This movement took its rise in a suggestion thrown out at Mr. Moody's Convention of Christian workers in Liverpool last year. In these houses the working man obtains for a penny a cup of cocoa, or a cup of coffee, or a cup of tea, with bread. So wonderfully successful have these

houses of refreshment been that in the course of a single year sixteen have sprung up and many more are called for. They are under the direction of a Company; and what is worthy of note is that although the houses were established from philanthropic motives, they are now yielding a profit. We look upon this as one of the most interesting movements of the day. It is not confined to Liverpool; in many places what are called "British Workman Houses," upon the same principle, are springing up.

—We are happy to acknowledge receipt of a copy of the 2nd edition of "A Guide to Bombay, Historical, Statistical and Descriptive, by James M. Maclean." We are here furnished with a history of this island for 200 years and more, with an account of the population, of the trade and industry, Goverment and Revenue, followed by a minute description of the City and neighbourhood, with notices of Native Festivals. A Directory is added, in which will be the information commonly sought in such publications. On the whole this seems to us a complete and valuable work, well got up, portable; the price is Rs. 5 and it is to be had at the office of the *Bombay Gazette*.

—The telegraph has been busy all this week transmitting in all directions the coruscations of the glory of the Imperial Assemblage at Delhi. On such occasions everything seems to be invested with an air of grandeur. The information has gone out to the ends of the earth, on telegraphic wings, that Lord Lytton "asked for a pinch of the Khan of Khelat's snuff, which, he said, he liked very much, although it made him sneeze very much."

—No less than 370 persons perished by a fire at a Theatre in Brooklyn, U. S. Nearly half of them were burnt to death. There was a panic. Every man found himself surrounded by a maddened and irresistible multitude, and no matter what his own coolness and perception of the facts, he was driven helplessly forward, adding one more to the avalanche of human beings precipitated below killing or crippling one another as they fell, rearing up a mountain of agony soon assailed and consumed by the flames. One hundred and three bodies were unrecognizable: the fire had cancelled all other marks to leave only its own; and they were buried in one common grave. The thought of the anguish and horror concentrated in a few minutes, is heart-rending. How solemn a thing is life; how stupendous its responsibilities; without the guidance and help of an All-wise Ruler, how sad and perilous is the pathway of man. Is it not infinitely strange that a creature who may be crushed before the moth, should not be sensible of his continual need of the blessing of God on all that he undertakes or takes part in?

—It is stated that at the service at St. Paul's for the consecration of the Bishop of Calcutta, all the prelates turned to the East at the recitation of the Nicene Creed, save and except the Archbishop of Canterbury. The more honour to the one found faithful. Some will say, an unnecessary scrupolisity; every ritualistic practice has been cheered forward by those who loudly denounced resistance as of this character. The fact is that when men begin to have a kebla in their worship, they begin to depart from the worship that is in spirit and in truth.

—We have much pleasure in mentioning the return to India of the Rev. Mr. and Mrs. Dawson, Free Ch. Mission, Chindwara. They arrived on the 22nd ult. accompanied by Rev. Mr. Nordfern newly appointed to the same Mission. This Mission is specially to the Gonds. We have also the pleasure of mentioning the arrival of the Rev. C. M. Ward of the M. E. Mission, S. India Conference; of the Rev. Mr. Douglas, sent out by the Presbyterian Church of Canada, to labour in Indore; and of the Rev. Mr. Norton, of the Mission at Ellichpoor, returning from a visit to America.

—"The Psalms of David" have been metrically rendered in Guzarati by Mr. Vahlji Bechar, and printed by the Irish Mission, Surat, making a book of 248 pp. 12mo. We have much pleasure in mentioning the publication of this work, but must reserve for the present a fuller notice of it. The Chanda measure is employed throughout.

In reading our Lord's prophecy of the advent of the Son of Man "in the clouds of heaven with power and great glory" one is naturally led to look for it in times such as those we live in. Among the things mentioned as preceding it, there is no one thing that has not come to pass. The Gospel is now being preached in all the world for a witness; "then" is the end to come. The words of our Lord regarding his advent have evident reference to Daniel vii. 13, "Behold, one like the Son of Man came with clouds of heaven and came to the Ancient of Days, and they brought him near before him; and there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him." But this same event is spoken of in the same chapter as the victory of the saints; 18, The saints of the Most High shall take the kingdom and possess it for ever; 27, The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Also v. 22, "Until the Ancient of Days came and judgment was given to the saints of the Most High." These passages have reference to a triumph realized upon the earth. The kingdoms of this world are to become the kingdom of our Lord and Saviour Jesus Christ: Christ shall take unto him his great power and reign. When Christ comes He shall come "to be glorified in his saints and admired in all them that believe." Suddenly the tribes of the earth, all nations, shall be made aware of the fact that that same Jesus who was put to death, on Calvary, is invested with supreme power, and all the glory of the heavens shall be eclipsed by his glory, all the powers of the heavens be transcended by his power, and that this same Jesus is coming to judge them. Just how this realization shall be brought about, we cannot say. There is to be the manifestation of the Sons of God; they shall appear in their appointed glory as the children of the King of kings; we ourselves cannot conceive of anything that would so directly reveal to men Christ on the throne of judgment as this. "I am glorified in them," said Jesus. "The glory which thou hast given me I have given them." "The saints shall judge the world." From our present stand-point we cannot perhaps see how all the texts bearing on this subject fit into one another; nor will it be possible to see it, we think, till the things predicted are present.

The Bombay Guardian.

SATURDAY, JANUARY 6, 1876.

PICTURES AND PARABLES.

A visitor to the Centennial Exhibition says of one of the pictures:

"We lingered before Miss Christine Post's (of Stockholm) life-size representation of "The five foolish virgins at the locked door," studying the varied attitudes and expressions of entreaty, scorn, sorrow, despair and effort, and realizing that for those whose lamps were "going out," and those completely extinguished, the door was alike 'shut.'"

Here we have an example of what we cannot but consider a wrong way of treating the parables. The parable and its interpretation are blended together and treated as one whole; whereas the parable is generally a story of some secular incident of no account in itself, but which is used to illustrate a great religious truth. The story helps us to see the truth, but cannot be blended with it. Some young women were to take part in a bridal ceremony, but as the bridegroom did not make his appearance so early as they expected, their torches went out, and in consequence of the delay involved in their effort to get oil, they found the door shut and were denied admittance, the marriage procession having already reached the place; when their torches were really wanted they were not on hand; so they were excluded. They were no doubt disappointed, but it could not have been a heart breaking affair. Now the painter undertakes to represent these young women, but he confounds the story with its interpretation, and gives to the countenances and attitudes of the disappointed girls, expressions that belong only to those who are rejected of Christ in the last day. Further, the door was not shut upon them because their lamps were gone out or were going out, for they were doubtless burning brightly when they came to the door, but because they had not been ready when the bridgroom made his appearance. It is very important in studying the parables to get at the story itself first and apprehend it as a story, apart from any religious meaning; and then look for the point which the parable is intended to illustrate. A most common error is in supposing that every detail of the narrative must have a spiritual meaning of its own.

The same writer speaks of another picture in the Exhibition:

"Near this in the Art Annex is another painting whose exact title has unfortunately escaped us, of a knight, frozen to death and covered with snow on the steps of a church, through whose partially opened door-way a group of fat monks are gazing and throwing the rays of a shaded lamp. There is in this group a whole volume of sermons to a self-indulgent Church, rocking itself to sleep in luxuriously cushioned pews, and scarcely opening its doors widely enough to let a few rays from its jealously guarded 'Lamp of Life' fall upon the perishing multitudes 'out in the cold.'"

Here the artist has a little parable of his own, and has wrought it out faithfully not blending the story with its spiritual meaning, but letting it speak for itself which it does most effectively, judging from the description.

While we are talking of pictures, we may refer to Holman Hunt's celebrated picture of Christ knocking at the door. The door is over-grown with weeds as though it had been long unopened and neglected. The question arises is there any other door more easily opened, and if so why does not the visitor knock there? If we consult the spiritual meaning, the door by which Christ enters is faith; and while this door is barred to Christ it is not barred to others; and the chief aggravation of the offensive treatment shown to Christ, is that the door barred against him, so readily swings on its hinges to admit the most worthless objects. Looking carefully at the letter to the Laodiceans in which occur the words 'I stand at the door and knock,' it appears to us that Christ represents himself as a pedler or travelling merchant. He says "I counsel thee to buy of me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed; and anoint thine eyes with ointment that thou mayest see." But these Laodicean Christians appear to have laid themselves out to escape the cross, and to keep well in with worldly people, and they had got on very well in their trade and merchandize, and were in a position somewhat above that of the majority of Christians of those days, and they were not a little proud of their discernment and success. Hence the suitableness of the figure used by our Lord. I come to you as a merchant and I bring to you wares such as you have not, and such as are absolutely necessary to you. You imagine yourself to be rich and increased in goods and wanting nothing; but I know that the case is very different with you. I bring you gold that will make you rich indeed, rich for evermore, even the love of God expressed in the promises; white raiment that will clothe you in God's sight, and entitle you to dwell in his house for evermore; and ointment for the eyes that will cause the scales to fall from them and free you from your grievous blindness. In one sense you are to buy them, because I require the complete surrender of all that has so unworthily possessed your heart; in another sense they are without money and without price, being gifts of divine love. Behold I stand at the door and knock.

This is a very Laodicean, age, an age of worldli-

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ness and of the idolatry of money, and of the profession of Christianity without the power; and at the same time it is an age when Christ, by his believing and consecrated servants in all lands, is knocking powerfully at the door. There is a vast amount of what the world calls wealth, and there is again a marvellous unfolding of the riches of grace, the gold tried in the fire; there is sumptuous apparel, no longer confined to the upper classes, and there is also the faith which lays hold upon the righteousness of God in Jesus Christ. There is "the lust of the flesh and the lust of the eyes and the pride of life"; and there are those in an increasing number in whom the love of the Father dwelleth, even perfect love.

FRIENDLY WORDS TO EDUCATED NATIVES.

MUST WE BE BAPTIZED?

THERE are those among educated Natives who admit the claims of Christianity upon them, and who even profess to take the teachings of Christ as their chart of life, and who yet persuade themselves that an open profession of their faith is not necessary. God looks at the heart, they say; he demands spiritual worship; we have had enough of external rites; to cleanse ourselves from all filthiness of the flesh and spirit, we need the Holy Spirit; no bodily ablutions are of any avail; while we trust in the Saviour and endeavour to walk after the example that he hath left us, we cannot doubt that God will accept us. Did not the prayers and alms of Cornelius find acceptance with God? Does it honour the character of God to represent him as rejecting one who regulates his life by the teaching of Christ, simply because he has not had some water put upon him publicly in the name of Jesus Christ? No, it cannot be necessary to salvation; faith in Christ is the only condition of salvation. We are enabled to live quietly with our parents and other relatives, and exercise an influence upon them and show them the beauty of the Gospel. If we were baptized, that would be the rupture of many precious ties that God himself has imposed, and would involve us in a great deal of reproach, discomfort and privation. Looking at these various facts and circumstances, we cannot believe that the benignant heart of our Father-God, would impose as a condition of salvation, a rite of so little real significance.

We would ask the persons who thus argue, to give attention to the following considerations.

The Saviour knew perfectly well what was before his disciples when he sent them forth to preach the Gospel to every creature. He told them that they would be hated of all men for his sake. He knew what would be the effect of the reception of his Gospel in families: A man's foes shall be they of his own household; he that loveth father and mother more than me is not worthy of me; I am not come to send peace, but a sword; to set a man at variance against his father, and the daughter against her mother; the brother shall deliver up the brother to death, and the father the child. That is, when a member of a family shall believe on me, the other members will do their utmost to hinder his making an open confession of his faith, and if, against all their persuasions, entreaties and menaces, he still goes forward to confess Christ, they will then be ready to disown him and deliver him up to death. The Saviour is indeed the most benignant of beings, and it would naturally occur to his mind that if the young believer would just so far fall in with the prejudices of his people as to avoid being baptized, the yoke would at once become a very easy one. If such a concession could have been made he would have made it; he is the last one to require from his much-tried followers any sacrifice that is not absolutely demanded. But there is not the shadow of such a concession. When the risen Saviour gives his great Commission to his disciples to go into all the world and preach the Gospel to every creature, he commands them expressly, as they go preaching so to go baptizing, in the name of the Father, Son and Spirit. So long as the Gospel was to be preached, so long was it incumbent that every believer should be baptized; this obligation stretched over the entire Gospel dispensation even unto the end of the world. Lo, I am with you unto the end of the world, and all power in heaven and in earth is given unto me.

In the Acts of the Apostles we have an account of the spread of the Gospel to Samaria, Syria, Cyprus, Cilicia, Pamphylia, Pisidia, Lycaonia, Galatia, Lydia, Bythinia, Mysia, Troas, Macedonia, Achaia, Crete, Melita, Rome, Illyria, Arabia and other countries, and we do not find that any where any servants of the Lord thought of such an expedient for lightening the burdens of neophytes as the discontinuance of baptism. Yet in all these countries it was often at the peril of their lives that they thus openly confessed Christ. The gate of baptism was guarded by the apostles as though the holding of the Fort depended upon it. There could not be any greater assault upon that gate, than there was in the first Christian centuries. How is it possible to doubt that this is a matter of vital importance in the Lord's estimation?

As for Cornelius, an apostle was commanded to go to him with the Gospel, to tell him 'words whereby he should be saved'; and on confession of his faith he and his were baptized.

Heaven and earth shall pass away, but not one jot or tittle of my words shall pass away, says Christ. He is the Captain of our Salvation, and he is to be the Judge of all, and in view of both considerations we may well give heed to all his requirements.

By baptism we become publicly identified with his cause; declare ourselves his followers; place ourselves under his guidance; declare our purpose to make war upon all that is opposed to his kingdom, by bearing testimony against it, and by seeking to enlighten those who are deluded. For true Christians are the light of the world, and are like a city set on a hill that cannot be hid. In baptism the believer declares openly that his faith is in Christ alone for salvation, and that he now makes himself over to Christ to be his and do his will. Except a man forsake all that he hath he cannot be my disciple; he is to forsake even his own ideas; One is his Master, even Christ, and the will of Christ becomes his supreme law. The grand thing is of course the baptism of the Spirit, by which we get the power joyously to do and suffer all for Christ; but we cannot have the baptism of the Spirit, without obeying the Master. The disciple is not above his Master.

We would therefore affectionately invite our friends who stumble at this demand of the Gospel, not to listen to their Native friends or nearest relatives in this matter, and not to listen to their own deceitful hearts, but to do what Christ bids them do, openly confess him before men that He may confess them before His Father, and at the same time to look for a manifestation of Christ that shall effectually strengthen them for all they may have to encounter. They will not look in vain.

THOUGHTS ON THE GOSPEL OF JOHN

The law was given by Moses, but grace and truth came by Jesus Christ. I. 17.

THE law is the embodiment of God's will concerning us. If all that man needed was to know the will of God, the law would have been perfect as a revelation. But the difficulty is that man is wedded to a different will; his powers are all consecrated to the service of another master; he *knows* now a great deal more than he has any heart to *do*. The habit of self-seeking has become the law of his nature. There is an enemy within from which he must be delivered, before he can pursue the path of God. Offer some tempting food to an animal that is tied, standing at a distance that he cannot reach, and you will but aggravate him. Now the Gospel of Christ makes us free and qualifies us to pursue the way prescribed. Grace and truth, like the law, propose the entire conformity of the worshipper to God; but unlike the law they have the power to bring it about.

No man hath seen God at any time. 18.

We do not really see one another. We see the body of a friend; and that is so admirable a medium of representation that we seem to see himself. We have no reason to believe that spiritual beings can be known apart from some material envelope adapted to communicate their mind and show us the characteristics of their being. But if finite beings are but imperfectly apprehended in this way, much more the Infinite One. There were manifestations of God made under the old Dispensation: but in Jesus Christ dwelt all the fulness of the Godhead bodily. But God is more than any revelation made of him. *Not different* however; we must note this well; for many have made a mistake here, supposing that as God is *more* than any revelation, he must be *different*, and therefore always unknowable. But there is no Being whom we may know so perfectly as God; that is to say, we may obtain a perfect acquaintance with the character of God so as to know exactly how to please him. So John says in his 1st epistle, we have an unction and know all things. In the most important sense, God is fully manifest in Christ; and a Lamb as it had been slain is in the centre of the throne of God.

Who is in the bosom of the Father. 18.

This denotes the intimacy, the oneness of the Son and the Father, the perfect knowledge which the Son has of the Father, fitting him to reveal God to man.

There standeth one among you whom ye know not. 26.

Men think of God as at an immeasurable distance, yet he is actually in the midst of them, in immediate contact with them, and they know him not. All eyes were directed to John; he was the subject of absorbing attention; no man could see any one there but John Baptist; yet the Lord of all was there.

Behold the Lamb of God which taketh away the sin of the world. 29.

A lamb that taketh away sin, suggests sacrifice. The terms here are universal. The sin of the world; the Lamb of God. Sin in its greatest implitude; sacrifice in its highest expression. Christ is the Lamb slain from the foundation of the world. The first lamb slain in sacrifice, meant Christ; so all subsequent sacrifices, all meant Christ; they had no significance apart from him. The Lamb of God; the Lamb that God has provided for the entire race; man shall slay him, and his blood shall cleanse from all sin, all that put their trust in him. So far have we already come in this Gospel: Creation of all things by the Word; the Word incarnate; the Lamb slain for all sin; salvation and the new birth by faith in him.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—I went to Dean Hall meeting on a Thursday evening recently, feeling rather exhausted from a hard day's work and no sleep the previous night. During service a heavy sleep came over me. What was I to do? Satan suggested, leave the meeting and go home; another power present replied "no, pray." I did so: "O God remove this weakness or defer it for half an hour for Christ's sake." Quicker than thought the reply came, and I was a changed man. Such a rapid answer brought a fearfulness and trembling which I cannot describe, revealing to me that "God is here." Surely a marvellous answer to the smallest petition ever presented.

Your truly,

R.

NOTICES.

THE Rev. Donaldson Rose of Brechin will (D. V.) give an address to Students in the Hall of the Free General Assembly's Institution, Khetwady, on Saturday the 6th instant at 8 P. M.

—When the devil sees a young man in earnest he gets on his back, and rides him to death that he may the sooner get rid of him.—*Robert Hall.*

Epitome of News.

Saturday, December 30.

—*Madras Ch. Missionary Record*: "That dearly beloved and valued brother the Rev. A. Dibb, of whose dangerous illness we gave some account in our last number, was taken to his rest on October 25th, just two days after reaching England. Throughout the voyage he continued in a very exhausted state, and it was much feared he would not reach England alive. It was no little alleviation of their sorrow to his family and friends that he was permitted to see his children once more, and that his remains could be committed to their last resting place with those of his own relatives in an English cemetery and not in the waves of ocean. The Tinnevelly Mission will deeply feel his loss. His theological attainments were of no common order, his devotion to the Missionary work was most exemplary, and he could say with the great apostle of the Gentiles, 'This one thing I do.' He was fully alive to the difficulties to be contended with in the endeavour to make the Native Church self-supporting, and loyally threw himself into the plans of the Society. His special work during the last three years of his life was the training of men for the Native Ministry, a work for which he was pre-eminently fitted. He was a staunch Protestant, and could not brook any Romeward tendencies, and his theological attainments rendered him an able as well as a sincere maintainer of the evangelical teaching of the Church of England. He came out to the Mission Field in 1855, so that he had been 21 years at work, but as it is not five years since his return to this country from a well-earned furlough, we had hoped he would yet be spared for many years of faithful labour. Let us however thank God who spared him to us so long, and let us pray that He would raise up many like-minded labourers."

—*Bombay Gazette*: "It must strike all who have any knowledge of the incidence of taxation in this country that where imposts should fall lightly they fall heavily, and the classes which contribute lightly, or not at all, are those very classes which, from their position, rank, and income, should be required to pay most extensively to the charges of the State. It is from the agriculture of the country, by direct taxation on land, that we derive our main revenue, and every occupant has to pay for the soil he tills. Now, of all classes of our Indian subjects the cultivator is the being whose finances stand in the most impoverished condition, and yet he suffers far and away more from taxation than any other class. He pays a direct impost like the above, but he has also to pay for the raiment he wears even, and for the food he consumes over and above the produce of his own labours, and all this while that human parasite the Bunia, the native trader, who seeks vitality from exertions which are not his own, and practises imposition and deceit in every village in these dominions, and feeds on the abject and illiterate ignorance of his victims, and amasses hoards and decks his wives and daughters in jewels of gold and silver, evades entirely the contribution out of his own pocket of a single cent to the revenues of the State. We use the word evades advisedly, because there are indirect taxes which he ought to pay—for example, for the salt he eats and the garments he wears, but which he does not pay out of his own pocket, for he makes others do it for him. If his own personal consumption of a purchase cost him one rupee extra on account of the Government impost, every single *sou* is recovered in its sale. Quite right, some will say, but it is just the contrary. All these commodities that are taxed in India are, in the main, absolute necessities to the agricultural population, who are the chief purchasers. They must have them. So that it comes to this—these poor devils of ryots have to pay heavy direct taxes, and also indirect taxes, not only for themselves but for a horde of profligate Bunias also."

—Yesterday a Coroner's inquest was held at the European General Hospital on view of the body of William Sales, a boy about 8 years of age. Deceased went on the day previous to see the blasting operations near the Marine Street, where he was struck by a stone on the skull and expired the same day at the European General Hospital.

—*Times of India*: "We hear from a good source that the Imperial Government are seriously reconsidering the construction of the Dhond and Munmar Railway as a gigantic famine relief work, and that before long it will probably be commenced. The original argument of the Government against a work, which seemed to have every feature of recommendation, was that, with their crippled resources, they did not care to go into any undertaking on which they would eventually have to spend three rupees in England for every rupee spent in India. But if the present plan is carried out, the earth-works only will be constructed, and the completion of the line will be left to happier and less impecunious times."

—At the recent University Examinations the Elphinstone High School matriculated 31; St. Mary's Institution, Bombay, 22; Surat High School, 13; Poona High School, 12; Bombay Proprietary School, 10; The Surat Mission School, 5; the Robert Money Institution, 4; the Free Gen. Assemby's Institution, 2; Belgaum Mission School, 2; Free Ch. Miss. Institution, 1; Bombay Scotch School, 1; Gen. Assembly's Inst., 1; Bombay Scottish Orphanage, 1.

—*Times of India*; Delhi; Reception of the Khan of Khelat: "A great number of trays of presents were brought in for the Khan. Silver service, rifle, robes of honour, shawls, colossal, and elephant state howdah were also given. The Sirdars were also given shawls, &c. The Viceroy fastened an aigrette on the Khan's turban. The reception lasted nearly an hour. The Khelatees are the lion's camp, and are unmistakable barbarous. When they arrived at the station they seized all the vehicles, and listen to no expostulations when in Camp. Each of the Sirdars wanted the Khan's tent, or one as big as that; at the Mess last night they pocketed all the forks and spoons except two. They eat out of dishes, fingers being very unmanageable. They disregard the sanitary arrangements, and thrash the police for interfering. The Khan, being delighted at the large tent, said he would take it and the furniture to Khelat. Colonel Bradford hinted that it was for His Highness's use at Delhi only. The Khan said that it was so good that he would take it to Khelat. The Sirdars seem to regard the tents as their own, and will doubtless pack up everything.

Monday, January 1.

—*N. Y. Evangelist*: "We continue to hear that the union meetings conducted by the Rev. E. P. Hammond in Philadelphia, are very full and interesting. One evening last week, a large open-air meeting was held, and at least 2500 were crowded in the Reformed Episcopal church. The singing from the Song Evangel is conducted by a choir composed of about 200 voices. The children's meetings are also crowded. Dr. Rosevally, a Hebrew, who was converted in Mr. Hammond's meetings in Washington, related his experience recently, producing a deep impression."

—Under the title of "Hindustani Language and Literature," M. de Tassy includes both Urdu and Hindi, for he agrees with Mr. Beames, that "it is misunderstanding the science of philology to consider Urdu and Hindi as two distinct languages;" and with Mr. Growse, that "it is high time that these fantastic distinctions should cease; that the language of the country should be treated as one, in accordance with universal analogy, and be designated 'Hindustani.'"

—*Indian Chr. Herald*: "The Rev. K. S. Macdonald M. A. wrote an article on the relation of Rome to the Bible and published it in the July number of the *Indian Evangelical Review*. He has enlarged and recast that article and prepared a pamplet of thirty-six pages that is well worthy of extensive circulation among both Protestants and Roman Catholics. This pamphlet gives evidence that Mr. Macdonald has not formed his opinions from hear-say, nor has he taken second hand authorities for what he says about the treatment which the Bible has received at the hands of Popes and Prelates of the Church of Rome. For all he says he quotes "chapter and verse" from the records of Church councils, and the bulls of the Popes, and he supplies a large amount of information as to Rome's dealings with the Bible."

—*Times of India*: "We learn that the Khedive received Colonel Gordon on the occasion of his return from Equatorial Africa with the greatest attention, and presented him with the grand cordon of the Medjideh. During the last five years, Colonel Gordon has been employed in exploring the regions of Central Africa, armed with the title of "Gouverneur de l'Egypte equatoriale:" in this position he has established several military posts, and proclaimed the Khedive suszerain of the land watered by the Nile, over which the ruler of Egypt has for years laid claim. In this respect Colonel Gordon's mission has been most successful, the petty kings and chiefs having acknowledged their vassalage to the Khedive. Gordon Pasha was on the eve of returning to Egypt, when a Mr. Gessi, a traveller of some note, suddenly arrived with intelligence of having found a branch of the White Nile 200 yards wide, and distant 100 miles from Duffli. This discovery is of the greatest importance, as it connects the navigation of the "Upper Nile" with the Nile. The falls of Tola have long formed an impassible barrier to the passage of boats on the river. The natives say that this estuary of the White Nile leads directly to the bed of the Nile; if this proves true, a communication by water can easily be effected between Lake Albert Nyanza and Khartoum, which will be the outlet for the produce of the country, which is reported to be most fertile. Colonel Gordon has also discovered a large lake some 50 miles in length, a little to the northward of Lake Victoria Nyanza, from which flows the principal estuary (Victoria Nile) of the Nile to Lake Albert. This will open a passage by water from Victoria Nyanza to Khartoum: this, perhaps, is the most important of the discoveries made concerning the source of the Nile and its branches, and has opened up an entirely new country, over which up to the present no explorers have thought it worth while to attempt any researches. There are now no less than six missions in Africa, four of which are journeying to the spot lately occupied by Colonel Gordon, but approaching it from the opposite direction. The aim and goal of all these expeditions is the Victoria Nyanza, the shores of which are now being carefully searched for estuaries, up which small parties are despatched from the main body, who have their head-quarter on the Nyanza. Colonel Gordon's mission, although a great success in the interests of commerce and civilization, and also in the attempt made at the abolition of slavery, has done great harm to the English societies; the Colonel has penetrated the country, accompanied by a well-armed force, who from their numbers 8 claimed respect; as having been the conquerors in several contests with the natives who impeded their advance. Then, again, the Colonel's object was not only the pursuit of geographical knowledge, but the annexation of territory for the Khedive. This being the case, the natives naturally resent the invasion of their country by strangers, and look with great distrust upon our Gospel missions, which renders their progress both difficult and dangerous. I understand that the many expeditions now in Africa avoid as much as possible following the footsteps of Egyptians. The Mission known as "the Victoria Nyanza" (originally started by a gentleman signing himself "An Unprofitable Servant," who headed the subscription list with a donation of £5,000) for the same reason has been compelled to choose a different route to that taken by Stanley, whose fighting proclivities have done serious injury to the cause of civilization. The highlands of Africa are thought to possess a climate suitable to Europeans; in the event of this proving to be the case, it is more thau likely that the cultivation of the coffee plant will be attempted. One of the members of the Victoria Nyanza Mission, who has been for some years in Africa, was of opinion that a coffee plantation would amply repay the promoter, if the rivers could be ultilized for transporting the produce to the sea; labour is easily procurable and cheap."

Tuesday, January 2.

—Reuter's account of the Proclomation at Delhi: To-day a grand assemblage was held in the pavilions on the plain about three miles north of the Viceroy's Camp in a semicircle. Fronting the Viceroy's throne were gathered the Governors of Madras and Bombay, the Lieutenant-Governors of the Punjab, Bengal, and North-West Provinces, the Commanders-in-Chief with their respective staffs, also the high officers of Government and the ruling chiefs, who were grouped according to their political jurisdictions, the whole forming a gorgeous and variegated aggregation of splendour. Sixty-three ruling chiefs were present. At the rear of the Viceroy's throne were grouped the various ambassadors, envoys, deputations from foreign States and foreign Consuls. Further back were assembled a large number of native nobles and gentry. Completing the amphitheatre were gathered an immense number of invited spectators grouped in various blocks. Behind the amphitheatre enclosed were assembled a large concourse of other spectators. South of the assemblage troops of all arms were drawn up numbering upwards of 15,000 men. On the north the troops and the retinues and followers of native chiefs and nobles were stationed, forming a characteristic, picturesque and Oriental scene quite unique. Guards of honour were stationed on each side of the Viceroy's throne and various entrances for the high officers and chiefs. The Viceroy arrived at noon. On alighting he, preceded by the staff, advanced to the throne, heralded by a flourish of trumpets, to which all present rose, the military bands playing a grand march. As the Viceroy ascended the throne the bands played the National Anthem until the Viceroy became seated. The Proclamation of the assumption by the Queen of the title of Empress of India was then read in English, by command of the

Viceroy, by the Chief Herald and afterwards in Urdu by the Foreign Secretary, preceded and followed by a flourish of trumpets by the twelve heralds in full heraldic costume. After reading the Proclamation the Royal Standard was hoisted and a salute of 101 salvos of artillery, and a *feu-de-joie* were fired by the troops, and the massed bands of the various regiments played the National Anthem. The Viceroy then addressed the assemblage, after which the massed bands played the National Anthem and the troops gave three resonant cheers. The Viceroy then declared the assemblage to be dissolved.

—*Overland Mail*, Dec. 8: A telegram from Philadelphia, dated Dec. 6, says:—

At the Brooklyn Theatre, at eleven o'clock last night, during the performance of the "Two Orphans," a fire broke out on the stage. The audience numbered about 800, chiefly in the galleries. A panic ensued. The people on the floor and the stage escaped, but many others were not so fortunate. The building speedily was completely on fire, and the galleries fell in, causing 150 persons to be burnt to death. Many others were injured. Eighty-five bodies have been removed to the Morgue, many unrecognisable. The building is destroyed.

A later telegram adds:—

One hundred and thirty-five bodies have been removed from the ruins of Brooklyn Theatre. Others are still being found. Among the dead are two actors. Business is entirely suspended in Brooklyn. The Law Courts are closed. The streets near the theatre are crowded.

A *Times* telegram, dated Philadelphia, Dec. 7, says that 326 bodies had been taken out of the ruins of the theatre, and more were being sought for.—

A ministerial crisis is reported from France; the whole of the Cabinet have resigned.

General Grant has delivered a message to Congress, in which he urges a change in the present system of electing the President. The result of the election, as announced by the returning officers, is that Mr. Hayes is nominally President by a majority of one.

Amongst the deaths recorded this week are—Sir C. W. H. Dick, Bart.; Sir H. de Hoghton, Bart.; Hon. John Rollo; Major P. Swan; Lieut.-Col. H. J. Day, late 99th Regt.; and Major C. Farran, late 14th Madras N. I.; Mr. J. B. Ross, formerly of Yokohama; Mr. E. Horsman, M. P. and Mr. G. Dawson.

Professor Huxley delivered the opening lecture of the present session at the London institution, and in the course of an address on the pedigree of the horse expressed his firm belief in the doctrine of evolution.

—*Word and Work*: Mr. Sholto Douglas has been delivering Gospel addresses to gatherings of university men at Cambridge, and it is cheering to note that much interest has been manifested.

Mr. W. Hay M. H. Aitken has been holding a series of mission services in Manchester Cathedral, which is believed to be the first series of such services ever held in an English cathedral. The attendences have been very large, and the preaching of the Word has been in much power. The after-meetings have been very large, and have proved times of reap ng for the Master.

The death is announced of Dr. Henry Nisbet, for many years a successful missionary of the Scotch Presbyterian Church in the Samoan Islands. In the year 1844 he established the Samoan Missionary Seminary, which has since sent out 600 native agents to do Christian work.

Wednesday, January 3.

—*Indian Chr. Herald:* "The Rev. James Robertson, M. A., of the Free Church Mission, has been appointed Principal of the Doveton College. The appointment, viewed as a recognition of Mr. Robertson's scholarship, educational experience, and devotion to work, cannot but be regarded with pride as well as pleasure, by his many friends. They cannot however, conceal from themselves the loss it involves to the Mission."

—In a petition from the Native Church in Jaffna to the Church Missionary Society the following passage occurs.—"Much as we value the form of Church government as carried on in the Church of England, we esteem the blessed truths of the Gospel more; and we would much rather hold fast the latter then allow our attachment to any one form of Church government to compromise our character as Protestant Christians of the Reformed Church."

—*Times of India*; Mhow, 2: Trooper Chillock, of the Hussars, shot his wife dead in their room whilst the Proclamation parade was going on.

—*Bombay Gazette*: "I believe the arrangements are now far advanced for laying a submarine cable from Aden, in connection with the Eastern Telegraph Company to the Cape of Good Hope, by way of Mauritius and Natal, possibly also touching at Zanzibar. The promoters are the same group of capitalists who have completed the Eastern Telegraph Company with all its subsidiary lines and feeders, including the Brazilian, and the Australian and New Zealand cables. They hope, I understand, to get a subsidy from the Cape Government, but whether they do so or not, they will carry out the enterprise and lay the cable as they will secure in advance promises of support from the numerous mercantile interests connected with the Cape."

—Out of about 1,000 candidates for Matriculation who presented themselves at the Town Hall in November, 690 failed in the first paper, the English, and consequently went no further. Hereafter, Mofussil pupils are to be examined in the English paper, in the Mofussil, and only those who are successful will be sent up for examination on the other papers. The percentage of "passed" is only 18½ per cent. this year against 35 per cent. last year.

—Reuter's telegram; Delhi, 2: The *Gazette* Extraordinary to-day contains a report of the assemblage, the proclamation, and the Viceroy's speech. An Imperial salute of 101 guns was fired. The Viceroy's salute is raised to 31. To the Order of the Star of India, 39 appointments and promotions have been made. Large number of honorary titles were given to Hindoos and Mahomedans.

The Council of the Empress includes the Governors of Madras and Bombay, the Lieutenant-Governors of the North-West Provinces, Punjab, and Bengal, the Commander-in-Chief, Members of the Viceroy's Council—all *ex-officio*.

In commemoration of the event, 15,988 good conduct prisoners were released. All civil prisoners owing less than 100 rupees will receive their discharge, Government paying their debts.

A large number of native officers will receive honorary distinctions and an increase of pay and special grants.

—*Mauritius Gazette*: On the 16th ultimo, arrived at Port Said, Mauritius, the Life Boat of ship Dunedin, of 26 men, 1,298 tons, Neil Stuart, Master, from Shields 26th July with 1,810 tons coals, bound to Bombay, burnt at sea on the 12th November, instant, in lat. 16° 25' South and long. 62° E. anchored at Bell Buoy at 7-30 p. m. The Captain and 7 men started in one boat; the mate and 16 men in another. On the following day the long boat of the above ship having the Chief Mate and 16 men, arrived at the Bell Buoy at 8 a.m."

—The *Deccan Herald* fancies we magnified the telegram about Scindiah's *impassiveness*, using the word *apathy*. The latter was the word used in the telegram of the *Bombay Gazette*.

—A writer in the *English Churchman's Magazine*, undertaking to ascertain the number of hymns in the English language, puts the number at 17,000, and finds that only 216 have received the broad seal of approval from the whole church, and they have appeared in ten church hymn-books. Of these 216, 24 are by Watts, 21 by Wesley, 16 by Montgomery, 11 by Heber, 9 by Newton, 9 by Tate and Brady, 8 each by Cowper and Doddridge, and 5 each by Keble, Kelly, and Neale, and 5 only are by "Anon."

—*Lucknow Witness*: "The Rohilcund District Conference and Camp-Meeting of the Methodist Episcopal Mission closed a very prosperous session last week in Bareilly. The Conference numbered ninety-nine including all the Methodist missionaries and native preachers of Rohilcund, as well as one Class-leader, one Steward, and one Sunday-school Sup't. from each station. Bishop Andrews was present and contributed greatly to the success of the gathering. He has been making a tour through the entire District, and by his careful examination of the work and his excellent advice has done not a little to promote the prosperity of the people. In the vicinity of Amroha, where he inspected the village work, about four hundred native Christians came together for a day of religious services. It was a great day for them, long to be remembered and full of profit. The Bishop has given great satisfaction on all hands by his admirable addresses to large audiences. Many will be made better by his faithful words."

Thursday, January 4.

—The Centennial Exhibition leaves a surplus of two millions of dollars.

—A submarine telegraphic cable connecting the northern and southern Islands of New Zealand has been laid across Cook's Straits.

—The insurrection in Japan has now been completely crushed, and more than one hundred of the Kumamoto rebels have been captured, including some of the ringleaders.

—*Times*: "Semlin is in the Austro-Hungarian dominions, and on the same bank of the Danube as Belgrade, but separated from Servian soil by the Save. Semlin itself is a very small town, but its telegraph office is of European reputation. Great was the call made on it throughout the war; but never in any one instance did it fail to keep pace with the requirements. Every evening for nearly five months it had to deal with telegrams written in the English, French, German, Italian, Russian, Polish, and Serbish languages, and the rapidity and accuracy with which those messages were transmitted was simply marvellous. There was not an operator in the office who understood a word of English, and yet the account of the Battle of Alexinatz, which appeared in *The Times* of September 4, and extended to nearly four columns, was transmitted from Semlin without the mistake of a single word. Long telegrams handed in at the Semlin office so late as 11 o'clock at night were received by our Correspondent at Vienna before midnight, and by means of our special wires from Vienna to Paris and from Paris to London reached *The Times* office in time for publication in our earliest editions of the following morning."

—Dinbae, the Parsee woman, who had been sentenced to be hung, and whose sentence was commuted afterwards to transportation for life, and by the Government to five years' imprisonment, was amongst the prisoners released on the afternoon of Monday, the 1st instant, in honour of Her Majesty's assumption of the title of Empress of India.

The following arrangements have been made for the Week of prayer in Bombay, commencing next Monday.

Monday.—7-30 a. m. Rev. Mr. Weatherhead's.—8 p. m, Falkland Road Hall and Dean Lane Hall.

Tuesday.—7-30 a. m. J. Douglas Esq.'s, Malabar Hall and Falkland R. H..8 p. m. Free Church, Esplanade.

Wednesday.—7-30 a. m. Rev. Mr. W.'s. 8 p. m. St. Andrews Church, Fort.

Thursday.—7-30 a. m. J. Douglas Esq.'s and Falkland R. H.—6 p. m. Rev. Mr. Weatherhead's.

Friday.—7-30 a. m. Rev. Mr. W.'s. 8 p. m. Young Men's Chr. Assocn.

Saturday.—7-30 a. m. Falkland R. H. 8 p. m. Baptist Church, Bellasis Road.

The Meeting on Monday evening, in Falkland R.H. will be conducted by the Rev. D. Macpherson, and that in Dean Lane Hall, by the Rev. Mr. Blake.

Vernacular meetings in connection with Native Christians.

Monday 5 p. m. Rev. Appaji Bapooji's house.
Tuesday 5 p. m. Falkland Road Hall.
Wednesday 5 p. m. Amroli Mission Church.
Thursday 5 p. m. American Mission Chapel.
Friday 5 p. m. Gen. Assembly's Institution, Calbadevi.
Saturday 5 p. m. Baptist Chapel.

The following are the topics suggested as suitable for exhortation and intercession on the successive days of meeting:—Sunday, Jan. 7: Sermons—Christian Fellowship (1 John i. 7). Monday, 8: Thanksgiving and Confession, in review of the past year. Tuesday, 9: Prayer for the Universal Church; for its increase of faith, activity, holiness, and Christian Charity. Wednesday, 10: Prayer for Families—for the unconverted; for sons and daughters abroad; for those in sickness, trouble, and temptation; and for those who have been recently "added to the church." Thursday, 11: Prayer for Nations—for rulers, magistrates, and statesmen; for philanthropic and benevolent institutions; for pure literature, and the spread of sound education among the people. Friday, 12: Prayer for Home and Foreign Missions (Luke xxiv. 47). Saturday, 13: Prayer for the Holy Spirit (Joel ii. 28). Sunday, 14: Sermons—one Lord, one faith, one baptism, one God and Father of all (Eph. iv. 5, 6)."

Friday, January 5.

—Exchange is at 1s. 10d.

—Deaths last week, 433.

—*Bonbay Gazette*; Delhi: Holkar has given Rs. 8000 and the Begum of Bhopal Rs, 5000 towards the alleviation of the sufferers by famine in the Madras presidency; and a number of Chiefs are devoting large sums of money—in some cases lacs of rupees—to carrying out public works in their own districts in commemoration of the Imperial Assemblage and the Proclamation.

The fireworks in the city to-night were a poor affair; a great multitude was out. The Jumma Musjid and Chandnee Chowk were illuminated

The Queen has telegraphed that she held a banquet on the first of January to celebrate the Proclamation of the Empire, and that the only ornaments she wore were the Star of India and jewels presented to her by Native Chiefs.

—The annexation of Oudh to the North-West Provinces is announced.

Same; Madras: The steamer Alabama from Cal-

cutta, coming into the roads at noon to-day, collided with the steamer Suez, swinging to the tide. The latter was considerably damaged; the water is filling her fast, although extra pumps are working. It is feared she will sink to-night. It is impossible, on account of the surf, to beach her.

The steward of the steamer Duke of Buccleuch hung himself in his cabin to-day. The cause of the suicide is unknown.

Great floods are reported from Spain and Portugal. Half the city of Sevile is stated to have been under water.

—A communication from the Special of the *Bombay Gazette* at Delhi, fills seven columns of that sheet and begins thus: "Ave Imperatrix! The great event which has filled the miud of every person in India for the last six months has at last transpired. Those who saw to-day Her Majesty Queen Victoria proclaimed Empress of India, have seen the most gorgeous spectacle it has ever been their lot to behold. A more splendid ceremony has never taken place in this land of wonders; and I cannot conceive that any such has ever before taken place in the history of the world."

—The *Times of India* letter is about as long—It begin thus: "To-day the Queen of England was proclaimed Empress of India. The history of India before newspapers were invented is somewhat dim in regard to the particulars of the great pageants which have often been held at the old capital of the Moguls, but it would be difficult for even an Oriental mind to imagine a scene of such grandeur and splendour as that witnessed from the Imperial dais this morning. It is doubtful whether any country or any age has ever known so magnificent a spectacle. The Imperial dais itself and the stands which surround it are gorgeous to an extreme. Dais is hardly the word for it. It is a throne standing on a hexagonal pedestal beneath a canopy which is surmounted by an Imperial crown.

—*Overland Mail*, December 15: Amongst the deaths recorded this week are Sir B. Edwards, late Chief Justice of Jamaica; Sir C. R. Turner; Admiral Sir B. Macnamara; General W. Prescott, Madras Army; Lieut.-Col H. R. Phillott, late 25th M. N. I.; Major D. D. Greentree, late 64th Regt.; Lady Burrard; A. S. Le Messurier, formerly Advocate-General of Bombay; H. W. Porteous, Surgeon-General (Retired), Madras Med. Dept.; and Mr. John Wilks, formerly of Shanghai.

The following copy of a telegram, dated Mycenæ, Nov. 28, from Dr. Schliemann to the King of the Hellenes, has been received at the London office of the *New York Herald*:—

With unbounded joy I announce to your Majesty that I have discovered the monuments which tradition, as related by Pausanias, points out as the tombs of Agamemnon, Cassandra, Eurymedon, and their companions, who were all killed while feasting at a banquet by Clytemnestra and her lover, Ægisthus. These tombs are surrounded by a double parallel circle of tablets, which were undoubtedly erected in honour of those great personages. In these tombs I have found an immense archæological treasure of various articles of pure gold; this treasure is alone sufficient to fill a large museum, which will be the most splendid in the world, and which in all succeeding ages will attract to Greece thousands of strangers from every land.

As the electoral vote stood at the end of last week, Tilden had 183 and Hayes 163 undisputed votes. Louisiana, Florida, South Corolina, and Oregon have twenty-two electors, the returns of which are disputed.

—President Grant has sent a message to Congress, in reply to the inquiry whether there had been any authorised use of arms in controlling the slections in the South. The President justifies the despatch of troops to the South to prevent distrubance. They never interfered in the elections, but they in many cases ensured honest ones, by the protection which their presence afforded to all voters.

—From an account of a preaching tour in the Mogalai made by the Rev. C. Harding, given in the *Dnyanodaya*. We learn that Mr. H. had baptized fifteen adults. Dr. Macdonald of the Medical Mission, Bombay accompanies Mr. Harding on this tour.

Miscellany.

—"The Ohio Crusaders" by Rev. J. M. Thoburn D.D. in the *Heathen Woman's Friend*:

It has been my happy privilege during the past two or three months to visit various points in the State of Ohio, and, especially at the camp-meetings, to make the acquaintance of large numbers of earnest Christians. Returning to my native State after an absence of nearly eleven years, I have very naturally been led to compare the present state of the church with the past, and I think my recent movements have given me excellent opportunities for making a just comparison. In only one particular do. I find a marked change, but that change is a most important one, amounting, in fact, to a veritable revolution. In nearly every town and village I find one or more Christian women, who are leaders in active Christian work, who are anointed with peculiar spiritual power, and who seem animated by a faith and zeal far in advance of the rest of the Church. Some of these excellent wowen were personally known to me a dozen years ago, and the change which I find in them is simply marvellous. It is, in fact, the most wonderful religious phenomenon I have ever seen. One woman, who formerly shrank from the thought of speaking in a little class-meeting, now rises calmly to address a thousand hostile sinners. Another, who felt unable to teach in Sunday-school, now travels a hundred miles to speak at a missionary meeting. Presbyterians out-Methodist the Methodists in praying and speaking, and the old controversy concerning woman's right "to speak in meeting" is smothered in an avalanche of convincing facts.

When I inquire concerning the origin of this remarkable movement, the *same answer meets me everywhere*.—"It came upon us during the crusade." A holy anointing descended upon the Christian women of the State, *and it still abides*. Never was a narrower or more short-sighted vision applied to any object than that with which the public observed the crusade movement. Even the church failed to understand it, and fails to understand it to-day. It was not a temperance movement conducted in a novel way, but a startling spiritual movement which took up temperance as one of its issues. The novel streetwork was little more than a signal-gun announcing the opening of a great battle. It was a token and a presage of victory, but still only an incident upon the battle-field.

It is very true that thousands who once took part in the street-work have lost their zeal for that kind of work, but the anointed prophetesses are just as earnest in their work as ever, and they are a mighty power in Ohio to-day. "The crusade women" are pointed out in every camp-meeting, and when they join hands and lead a meeting, they can make heaven bend and the earth shake. Their work is not accomplished yet, and they are the last persons in the world to think it is.

—Dublin Christian Convention, Nov. 21: Pastor Theo. Monod on "One Body and one Spirit:"

My dear friends, a little while ago—no matter whether what I am about to say is history or parable—I was visiting a family, and found all the children (there were seven or eight of them) met together in one room, sitting quietly and orderly, and talking to one another about the unity of the family. This took place, it appears, once a week. They were explaining to one another why they ought to love each other, one said, because they bore the same name: another said, because they had the same father and mother; another, because they had pretty much the same prospects in life; and yet another said that, as they would *have* to live together, they had better live *in unity and* harmony, and so on. Well, what would be the first thought arising in your mind on hearing them making so much ado about the unity of the family? You would think it was a family where there was not very much unity, and where there might be a good deal of quarrelling going on. That feeling takes hold of me whenever I hear a good deal said about all the various reasons why Christians must love each other, and that they are members of one Body. To be sure we are! But, my friends, we never feel that so much—at least, I think so from what I have oftentimes witnessed—as when we do not talk about it. I do not mean to say it is wrong to talk about it; it is a beautiful and most important subject. But I mean that When men are full of Christ, and talk about Christ, and of work for Christ, it so happens that coming out of such a meeting, one hardly knows who is a Presbyterian, or an Episcopalian, or anything else.

Mind one thing. We may be agreed that we are one Body—the Body of Christ; but that is not enough. We want something more, without which all our meetings will come to nothing practical in the way of Christian union. What does the Apostle say? What goes before the passage we have been studying? "Endeavouring to keep the unity of the Spirit in the bond of peace." There is, then, something to be kept, and we must endeavour to keep it. And what goes before that? (v. 2.) "With all lowliness and meekness, with long suffering, forbearing one another in love." Now, if we practise that second verse the third verse will practise itself, and so will the fourth. We will remember all about the body of Christ if we are prepared to forbear one another in love. There is something to be borne. We must bear and forbear. If we meet with something that is perhaps peculiarly disagreeable to us in another denomination, what are we going to do? Are we going to let that bitter spirit that is hateful everywhere—especially so in religious matters—take hold of us? If we see anything going wrong in another church, shall we say, "I am very sorry," but with a smile on our face all the time, which belies our words? There is often very little reality about the love that is said to exist among Christians of various churches. We were told this afternoon that we must rejoice at the work of other denominations going on among the polar regions and in the Fiji Islands. Why, to be sure! we would be worse than the yet unconverted Fiji Islanders themselves if we did not. But do you rejoice in the success of another [illegible] Dublin? That is the *point*; that *is* the [illegible]. You don't have to use any forbearance towards the Methodists at the North Pole, but you have to use plenty of it towards your next door neighbour.

Perhaps, after all, the great difficulty, after hearing much about Christian union, is this; we go home and say, Very well and good, but we must be faithful to the truth, faithful to our church, and so on. And [illegible] the evil spirit comes back again under the name of faithfulness to the truth and to the church. We must be faithful to the truth and to the church to which we belong, and we must uphold the purity of Christian doctrine. But we must not be faithful to these, and yet have the spirit of Christ. If we put Christ first, then all other things will appear comparatively insignificant. What did Christ say? "If any man hate not his father and mother," &c. Hate our father and mother! Why, we are to love our enemies! Yes, but it means that compared to our love of Christ our love to our family must seem like hatred. If we more do not thus hate his denomination in comparison with the love he bears to Christ, then there is something wanting in his faith and in his love. Those who have their denomination [illegible] in that sense, love it best, and do most for the progress and its prosperity.

I heard in the United States an aged Presbyterian minister—you heard his name, Dr. Plumer—saying: "If God gave me my choice, and said I might [illegible] the instrument of the conversion of 999 souls and have them all into my church, or of 1000 souls and see them all go into other churches, I would choose the 1000." That is the right spirit. In that spirit, my brethren, we shall find that in putting Christ first and foremost we shall get all in Him. And among these good things we shall find, first the life of our own souls, and then brotherly love. Oh! brotherly love! Is it not so much a thing to talk about; it is the fruit of the Spirit, and it cannot be mistaken for any thing else. Brotherly love will make us rejoice in the welfare of all our brethren, to whatever denomination they belong; it will make us really sad over scandal in any church; it will bind us together; it will strengthen us each and all; it will enable the whole Church to promote, as never before, the glory of God and the salvation of men. (*Christian*).

—At one of Mr. Moody's meetings in Chicago:

Mr. Carl Ireland said: I heard of two men who were talking about the battle of Look-out Mountain when a stranger, who was standing by, put in his word. "What do you know about it?" said they. With a shake of his empty sleeve, he said, "I ought to know something about it. I was there." I assure you it is anything but pleasant for us to recall those horrible and ghastly memories of the times when we were in the power of the enemy; but for the sake of Christ and those who need to come to Him for the same help we have received, we give you our experience to-day. I used to be a "commercial traveller" and sold goods both from Chicago and St. Louis. It was by the advice of a physician that I first began to take whisky, being afflicted with a lung disease; and after a while it *created such* an appetite that I was unable to resist it. I was a member of the church, but in my business relations I used to meet people every day who would say to me the first thing when I would [illegible] "Have a glass of whisky with me." [illegible] use in trying to be a temperance man in [illegible]

I was the only son of Christian parents [illegible] the Good Templars; but I got on from bad to worse, being bound by a mightier power than I was able to resist. Every day Satan used to pay me bigger wages [illegible] —"the wages of sin is death"—and after a while I used to be my custom, when I sold goods enough so that my house would not be dissatisfied, to spend the rest of the day in a way I do not care to describe. I soon began to find it necessary to take a drink nearly every half-hour. Three or four times I have stood on the brink of a room determined to drown myself; twice I have put my revolver to my head to blow out the brains that had become so full of shame and sorrow. But the face of a grey-haired woman, looking out of a cottage-window with flowers and vines about it, used to rise up before me, and the thought that her heart would be broken at such a death for her son kept me from putting an end to my miserable life. Existence was hatefull. In the morning I used to wish it were night, and when night came I prayed to God to let it be morning.

One Sunday in the month of June, I think it was, I took a skiff and crossed over the Mississipi River to get away where I might put an end to my life. But when I reached the place a flood of childhood's memories came rushing over me and then this text of Scripture from the third chapter of Proverbs, which my mother had taught me when I was a little child, seemed to be borned into my mind: "In all thy ways acknowledge Him, and He shall direct thy paths." I had not been acknowledging God. I had been going in my own paths; but I resolved, if God's mercy was long enough to reach me, I would accept it, and then I took the skiff and went back over the river, and up into my room to read the Scripture and pray. It was a struggle equal to death, but I said, "If I do I shall die a sober man." That Scripture in Luke xix. 10 seemed to come with light and hope to me: "For the Son of Man is come to seek and to save that which was lost." For three weeks nearly the struggle went on in my room, but at last the Lord gave me victory, and since that day I have taken no liquor to drink, nor have I had any wish for it.

And now let me say to any drunkards who are here, who have tried to break off drinking and failed—Come to Christ; He has mercy for you; He will save you. And you, mothers, whose hearts are breaking over you wandering sons, don't give up; keep on praying, and God will give you back your sons, and save them by the power of his grace.

Selections.

TURN THE TABLES.

A fool can ask more questions in a minute than a wise man can answer in a day. Often the best way is to turn the table on the sceptical questioner, and make him *answer* as well as ask.

"Hear both sides," you say! Certainly; now we will hear yours. Tell me some way to rid myself of guilt, to quiet my conscience, to give me communion with my Maker, and to bring me to heaven; tell me your side.

A man wants me to hear all he can say against the Bible. I reply, "This book sustained my father and mother, and it gives me an outlook beyond the grave. What have you to put in its place?" When he answers that he has nothing and never said he had, it seems to me I have rather too much at stake to waste forbearance on fruitless dispute.

Meanwhile it will be a healthy exercise just to force alternatives for a while. I cannot forget the confusion into which I saw a conceited young fellow thrown once, when he turned to an aged minister, and, as if challenging discussion, said, "I am told you believe in the inspiration of the whole Bible." The good man answered quietly, "Oh, yes, my friend; *what do you believe in?*" A little laugh covered the defeat, but he continued: "But you certainly know what the great scholars say about it." When again the calm answer met him, "Somewhat: but what did they say to *you about your soul?*" Now the inquirer grew uneasy. "They say you are leading men along with a farthing taper in your lantern." To this the aged preacher only said, "Do they say men would see any better if we would *let them put the taper out?*"—*The (American) Christian.*

HOW NETTIE GOT HER FLOWERS.

"I DO wish I could fly," said Nettie, as, with longing eyes, she saw on the opposite bank from where she stood some beautiful flowers, and the richest of green mosses. A stream of water, of not over ten feet in width, lay between Nettie and this opposite bank. It seemed too bad that these flowers and mosses should be almost within her reach, but still as hard to be got at as if they had been miles away. Father down the stream there was a bridge, but then she did not want to walk about two miles for what was in reality only a few feet from her.

Nettie sat down and thought it over. Presently a bright idea occurred to the little girl, and running home as fast as her feet could carry her, she returned on the back of her *pony*. The water was only one or two feet in depth, and Pet walked boldly in, with Nettie clinging to his back. It was a warm summer's day, and the cool water was very refreshing to the pony. He reached the middle of the stream, and, looking down in its clear, cool depths, thought it would be a nice place to take a bath; so, without further ceremony, he quietly laid himself down in the water. Nettie rolled off of his back right where the water was deepest. She was soused from head to foot, but she took it all good-naturedly, and, I am happy to say, did not even speak a cross word to Pet, but quietly led him back to the stable, and, changing her own wet clothes for dry ones, laughed over the accident as a good joke. She had determined to secure those flowers and not to go around by the bridge, either. While thinking what to do next, her eyes lighted on a pair of *stilts* of her brother's.

"Just the thing!" she exclaimed. So away she flew, and, mounting them, walked down to the shore, then, high and dry above the water, to the opposite bank. Just as she stepped on dry land, however, one of her stilts broke. It was fortunate for her that it did not happen while she was crossing, as she would surely have had another ducking if it had. The flowers were beautiful and Nettie gathered a large and fragrant bouquet, together with quantities of moss and some brilliantly colored leaves.

She spent a delightful hour, and was gathering her treasures together preparatory to returning home, when the truth flashed upon her that her broken stilt would be useless to her in recrossing. What could she do? It would be rather humiliating to be obliged, after all, to go around by the bridge. But she had found a way to cross, and she would find a way to recross.

There was a long grape-vine hanging from one of the limbs of a large tree close by the water. Nettie could just reach it, and, by clinging to it with both hands, found that it afforded a very nice swing. She amused herself in swinging backwards and forwards for some time. Suddenly her face brightened with a new idea. *She would swing herself across the creek.* She tied her flowers and mosses up in her apron, and, starting back a few feet, ran with great force, catching and clinging to the vine, as she swung herself with all her might across the stream, letting herself drop just as she reached the opposite shore.

It was quite a feat, but Nettie was considerable of a gymnast, and, above all, was a brave little girl, who was not easily alarmed at trifles, or discouraged from an undertaking. We hope this same disposition will ever remain with her, that she may be able to meet future troubles with courage, and bravely rising above all evils, pass through life rejoicing.—*Youth's Companion.*

WORK ON THE BLACK-DOWN HILLS.

MR. GEO. BREALEY.

"THE past two years have been more fruitful in SOUL WINNING than any former time. The Lord has permitted me to preach the Gospel of His grace in many places in this country with much fruit; but it is in personal dealing with individuals that I have had so much joy. Now in this we need to have the ear opened to hear as the learner, in order to have the tongue of the learned (not in the wisdom of the world which cometh to nought, and to have the open ear, we must be much in spirit with the Lord. The blessed Master Himself said, 'As I hear, I judge.' 'I have given unto them the words Thou gavest Me.' 'I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak.' (John v., xii., xvii.)

NOTES FROM MY DIARY.

"This morning, waited on the Lord for guidance where to go this day. When the postman came there was a latter asking me to visit a dying man; the case was urgent. I found him greatly agitated; the terrors of God were upon him. He looked at the wall, his eyes seemed to read some terrible condemnation; and, like Belshazzar, he shook. He said, 'There's no hope; 'tis all true; I'm lost, and to hell I'm bound to go. I see four things, and there's no hope.'

"'What are the four things you see?' I asked.

"'I see God and heaven, and I see myself and hell.'

"Truly the scales had been removed from his eyes; he could see what had been hidden from him before. The light of God's presence had discovered his sins, which seemed like vipers crawling over his soul. 'Take away my sins, Lord; take them away, and save me, Lord. Oh! what am I saying, Lord? I have never done anything but sin against Thee?' Then turning to me, he said, 'There's no hope for me, is there?'

"'That depends,' I said, 'upon yourself. But I have read of one who had similar sight to yours. Let me read it to you.' So I read Isaiah vi.: 'I saw also the Lord sitting upon a throne. . . . Then said I, woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts.'

"'That's like me!' he exclaimed; 'that's like me!'

"I continued: 'Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged.' I then spoke to him about the altar (the cross), the fire (the wrath of God), and the sacrifice (Jesus and His blood). I told him God's eye was now resting upon these, and to every sinner who cried for the deliverance from sin God says, 'Behold the Lamb of God, which taketh away the sin of the world.' God gave His Son because He would save sinners; and 'Whosoever believeth in Him hath everlasting life.'

"The man's eyes were fixed on me; and as I ceased speaking, he cried out, 'Glory, glory to God! I see, I see Jesus for me on the cross! Yes, it's plain enough; it's there; God saith it—*whosoever*. That's me. Lord, I do believe Thee; Thou hast died for such a wretch as me, because Thou didst love me;' and the great tears ran down his cheeks as he gazed upon the Lamb of God.

"'And now,' I said, 'the sentence is not finished.' I read again, 'Also I heard the voice of the Lord, saying, Who will go for us? Then said I, here am I; send me?'

"'Now,' I said, 'are you willing to tell what the Lord hath done for you?'

"'Willing, sir! Why, I could not keep it back.' And while I was present, some of his relatives came into the house, and his mouth was opened for the Lord, and so until he was called to exchange time for eternity."

THE REVIVAL IN CHICAGO.

ADDRESS BY MR. SANKEY.

"The work goes bravely on, says a Chicago daily paper which devotes much space to a record of the meetings day by day, and issues a weekly supplement containing the reports of the preceding week. We learn with regret that Mr. Moody was again absent for a day on account of the illness of his daughter Emma; latest accounts, however, bring the welcome intelligence that she is recovering.

During Mr. Moody's temporary absence a praise-meeting was held, at which various addresses were given, the most interesting, perhaps, being one by Mr. Sankey, a portion of which we give. It will awaken happy reminiscences in many hearts on this side, and will stimulate those friends who are endeavouring to carry on the work of "singing the Gospel" which Mr. Sankey, so well began. He said:—

I remember when we were far across the sea how Mr. Moody and I thought of the dear ones at home with whom we had laboured, and I recollect, when we saw the results of the glorious work around us, how we used to pray that we would be spared to return and witness such scenes in Chicago. And to see what has been done during the past four weeks, what a source of thanksgiving we have—how God has prepared the way for us and led us here in his own good time! What I have to thank God especially for is the wonderful power He has manifested in the power of song. I remember about five years ago coming to yonder depôt one morning early. It was my first visit to this great city, and I knew none here save one man. I went along Madison-street, to the North Side, and met my dear brother Moody. I had met him one year before in a distant State, while he was engaged in the work of the Master. As I went along those streets I recollect how I wondered if God had a work here for me in my coming to this city, or whether I had come on my own volition, and how while thinking in this way I sent up a prayer to God to bless me in the service in which I was about to engage. With thankfulness I remember the very first day I spent in this city. Somewhere down here we came among the sick and lowly, and went from one house to another singing and praying with the people; and what a blessing we received!

God led us into other fields. I remember when the Tabernacle was rebuilt how I used to enjoy gathering the little people in, and teaching them those sweet songs that are already encircling the globe. Yes, encircling the globe, for but a few days ago I received a copy of these Gospel hymns printed in the Chinese language. They are sung in Africa and Asia, are heard in France and Germany, England and America. I remember what peace and pleasure I had as I first taught these little hymns on the North Side. One day a lady called on me when I first had those classes, and said, "There is a little singing girl belonging to one of your classes who is dying. She wants you to go and see her." I went to her home—a little frame cottage,—and there I found a little maid dying—one whom I had known so well in the Thursday evening meetings. I said, "My dear child, how is it with you?" "Will you pray for my father and mother as you pray for us?" was her reply. "But how is it with yourself?" I again asked. "Oh, sir," she answered, "they tell me I am about to die, but I have found the Lord Jesus Christ." "When did you become a Christian?" I inqired. "Don't you remember one Thursday when you were teaching me to sing—

"'I am so glad that Jesus loves me,
Jesus loves me, Jesus loves me;'

and don't you remember how you told us that if we only gave our hearts to Him, He would love us?—and I gave it to Him."

What that little dying girl said to me helped to cheer me on more than anything I had heard before, because she was my first convert. Thank God, there have been many since. And then this blessed union puts me in mind of the union we witnessed in London. I cannot tell for the life of me who all these ministers and Christians are, and probably Mr. Moody can't either, but all seem united. This scene puts me in mind of one witnessed on the Thames, in London, one Saturday afternoon. It was our holiday, and we went for a sail on the river. As we were going up, I noticed that there were many vessels that appeared to be stranded. All sail was set, and the sailors were on the decks, but the ships were perfectly stationary.

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I asked the Captain, and he told me they were strand ed because the tide was out. In the afternoon, as we came up—the tide from the ocean had rolled up, and the water had risen—we saw the vessels were going out to sea in full sail, and I remember how the whole scene brought to my mind the hymn :

"Light in the darkness, sailor, day is at hand ;
See o'er foaming billows fair heaven's land."

I thought it was a very good picture of the Church to-day. All the doubts and difficulties seem to have been swept away by the tide of salvation which has broken over the city, and the sailors are singing the songs of praises. I hope and pray that God may keep this tide at its flood, and in the coming weeks the blessings shall be many.

A new hymn has been added to Mr. Sankey's *repertoire* ; many of our singing friends will be glad to see it as it appears in the Chicago paper. It is entitled

"The Half was Never Told."

Repeat the story o'er and o'er,
Of grace so full and free ;
I love to hear it more and more,
Since grace has rescued me.

Chorus.—The half was never told.
Of grace divine, so wonderful,
The half was never told.

Of peace I only knew the name,
Nor found my soul its rest
Until the sweet-voiced angel came
To soothe my weary breast.

My highest place is lying low
At my Redeemer's feet ;
No real joy in life I know,
But in his service sweet.

And oh, what rapture will it be,
With all the host above,
To sing through all eternity
The wonders of his love.

The work in the North-West, in various parts of which Messrs. Whittle and bliss, Messrs. Needham and Stebbins, Messrs. Moorhouse and Eaton, and Messrs. Inglis and Rockwell are labouring two and two, is progressing in a very encouraging and successful way. A great convention of ministers and workers is to be held in Chicago on Wednesday and Thursday of this week.—*(Christian)*

LITTLE CROSSES.

Christ comes to us morning by morning, to present to us, for the day then opening, divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our pleasures. Do we kiss them, and take them up, and follow in His rear, like Simon the Cyrenian ? Or do we toss them from us scornfully because they are so small, and wait for a great affliction to prove our patience and our resignation to His will ? Ah ! how might we accommodate to the small matters of religion generally those words of the Lord respecting the children —"Take heed that ye despise not one of these little ones." Despise not small sins ; they have ruined many a soul. Despise not little duties ; they have been to many a saved man an excellent discipline of humanity. Despise not little temptations ; rightly met, they have often nerved the character for some fiery trial. Despise not little crosses ; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even a crown of righteousness and life, which the Lord has promised to those that love Him.—*Home Guardian.*

HOW TO CONDUCT BIBLE SERVICES.

One who has evidently given much thought to these things suggests that our correspondents send for publication outlines of their plans of conducting Bible Services, and gives the following which was used in one of his evening meeting :

Subject : The phrase "Son of man" ; applied to Christ in the New Testament only by himself and by Stephen. Probably adopted by Christ to emphasize his real humanity. He was the pattern man. Suppose he had been born and grown to manhood in our town, what sort of a boy and young man would he have been ?

I. Boyhood.

Would he ever be sick ?

Would he be fond of play ?

Would his superiority excite envy or dislike ?

What sort of objects and circumstances would excite him to mirth ? What sort to grief and tears ?

How would he treat a profane or Sabbath-breaking boy ?

What would he do if he saw boys abusing an animal ?

What would he do if he saw a strong boy abusing a weaker one ?

If insulted and dared to fight, would he run ? If attacked would he fight ?

Would he need to go to school ?

Would he be certain to make his companions good ?

II. As a Young Man.

Would he avoid or seek the company of others ?

Would his enjoyment of games continne ? Would he prefer games of chance or skill ?

Would he compete with others in play, or work, or in seeking employment ?

This is as much as we had time to consider. The young people, for whom the meeting was principally intended, agreed beforehand to do what they could to make the attempt a success. They answered such questions as the above freely, and those older joined. I do not think any irreverence resulted. A few words, to the effect that each could have a character like his ; and that if any one did not it was because, on the whole, something else were more strongly desired, with prayer, singing Coronation, and benediction, closed. I think, on the whole, it was a success. Of course we can improve with practice.—*Advance.*

TELEGRAPHIC NEWS.

London, 29th December : The annual Persian Camp at Kirmanshah is to be largely increased.

29th : The Home papers, in discussing the recently adopted memorial of the Mussulman community at Calcutta, admit the great importance of the movement ; the *Times* and *Daily News*, however, suggest that the memorial originated at home, and their tone is determined that England's policy cannot obey Mahomedan dictation.

Constantinople 30th : It was agreed by the powers at the Conference on Thursday to prolong the armistice until the 1st March.—The Port has submitted to the Powers its objections to the proposals made at the Conference which have been received *ad referendum*.—The British fleet has left Besika bay for the Piræus.

New York 31st : The Pacific Empress train has fallen through the Ohio bridge. One hundred persons were killed, and seventy injured.

Constantinople January 1st : It is asserted that the Porte has offered to organize a Christian corps of gendarmes, with European officers, who shall hold a Commission from the Port.

2nd : The situation has become graver since yesterday, The Porte has submitted individnally to the Envoy its counter proposals. The Envoys then met and General Ignatieff announced that Russia had decided to maintain her original programme. The Conference met afterwards and Lord Salisbury announced the resolution to the Turkish Delegates, who declined to discuss the question of a Mixed International Commission protected by local gendarmes or of an extension of the Servian frontier. The Envoys then asked if the refusal of Turkey to submit was absolute. The Turkish Delegates promised to refer again to the Porte, and an answer has been finally promised on Thursday.

London 1st : The continuous heavy floods at home are causing disastrous results in many parts of the country.

2nd : His Royal Higness the Duke of Connaught has been gazetted an Extra Knight Grand Commander of the Star of India.

Constantinople, 3rd : After the sitting of the Conference on Monday, Lord Salisbury paid a visit to Midhat Pasha, with whom His Lordship had a lengthy interview, and insisted that it was the interest of Turkey to accept the proposals for reforms made by the Powers. Midhat Pasha replied that Turkey was willing to yield certain points only, but that she rejects anything contrary to the dignity and integrity of the Ottoman Empire.

London 3rd : A serious overflow of the river Thames took place yesterday, and the heavy rainfall which has prevailed of late still continues.

PASSENGERS SAILED.

Per P. and O. Str. *Siam*, 1st :

For Southampton.—Mrs A M Hogg and infant, Master Mordaunt Crowe, Miss Leggatt, Mrs Atkins and two infants, Mr Robert Craig, Mrs Purcell and infant, Mrs Pickering and infant, Mrs Warner, Mr S Burrows, Mr T Edwards, Master Cruickshank, and Mr J Fraser.

For Brindisi.—Mr F Ellis, Capt J H Crowdy, Mrs and Miss Bear, Col Carter, Miss Carter, Mr James Luke, Mr F D Vincent, and Major Iredell.

For Venice.—Mr J H Evans, Col and Mrs A Lucas and two infts, Miss D Aguilar, Mr J P Mission, Mr de Satge, Mr A O'Sullivan, Mr Shepherd, Surg Major and Mrs Mantell, Mr and Mrs Kerr, and Dr W Jackson.

For Suez.—Mr Bestham,

Per Str. *Europa*, 3rd, for Liverpool :

—Capt and Mrs Oldham, Capt and Mrs Fanshaw and three children, Mr W Staffers, Lieut T W Freeman, Mr and Mrs Waldie and Mr Hockins.

PASSENGERS ARRIVED.

Per P. and O. Str. *Avoca*, 1st :

From Venice.—Dr and Mrs Beatson, Captain and Mrs Temple, Mr and Mrs Wood, Mr and Mrs Hordern, Mr C Tweedie, and Mr Mcivogordato.

From Brindisi.—Mr Fitzgerald, Capt Hon'ble G Villiers, Mr Forsyth, Major G H, Mr Payne, Mr G Macpherson, and Mr Pandit Munphal Sarajbal,

From Marseilles.—Mr Byrne

From Southampton.—Mr J F Fallon, Colonel W Cabell, Mr J F Gibbs, Mr J A Rinclos, Mr Greives, Mr Beglin, Mr Cunninghain, Mrs Burton and child, Miss Burton, Mr Simpson, Mr Morrison, Mr Talbot, Mr Mackintosh, and Miss Hynes.

From Suez.—Mr J Graves.

Per P. and O. Str. *Gwalior*, 4th :

From Southampton.—Major and Mrs Byrne, Capt and Mrs C Huchison, Mr Bulkley, Mr H G Bulkley, Mrs G R and Miss Robinson, Miss M Wood, Mr A H Stevens, Mrs Stevens, Mr Sawyer, Infant and child, Mr and Mrs R T Wallet and infant, Mr W Kerr, Mr R Campbell, Mr C Sawyer, Mr McClelland, Mr Stevens, Mr and Mrs H Gilbert, Mr O' Brien, Mr Mills, Mr Eden, Mr J Raimond, Mr J Hunter, Mr J Robertson, and Mr J Spicer.

From Venice.—Mr T S S Wakley, Mr and Mrs Saunders, Mr T Roberts, Genl and Mrs Macnagan, Miss Macnagan, Capt Hamilton Cumming, Capt and Mrs Gardner, Mr F Dickinson, Mr Attenborough, Dr H Gontler, Mr W M Bell, Mr Lamjee Cowasjee, Mr Norton, Mr T H Moore, and Miss Frows.

From Brindisi.—Mr J Warden, Col C L Beaver, Mr Pearse, Major Grant, Mr S Stanley, Mr J E Bowland, Mr C Shelton, Mr T and Mrs Walker, Mr G Atkinson, and Mr W Jackson.

From Suez.—Mrs Ingle, and Mr and Mrs Oliver.

From Aden.—Master G Stacey, Captain Crawford, Dr Burt, Genl Hunter, Dr Muirhead, Capt J E Wardlaw, and Mr Hodson.

Domestic Occurrences.

MARRIAGE.

CRITCHELL—BAKER—Dec. 27th, at St Paul's Church, Poona, by the Rev. S. Stead, Daniel Critchell, of the Military Finance, to Caroline Eliza, second daughter of Mr. Edward Baker, Station Master, Poona

DEATH.

JOLLEY—December 27th, at 39, Meadow Street, Fort Arthur David, eldest son of Mr D. Jolley, Harbour Master, Bombay, (of fever of 48 hours' duration), aged 13 years, 8 months and 10 days.

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